The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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For the Western Luminary.

BISHOPS AND ELDERS.

The scriptures of the Old and New Testaments, are the standard of truth. All other standards are of man's erection; and, like man, fallible. The scriptures are *the sure word*, and are *given by inspiration of God, and are profitable.*—The testimony of *two eminent Episcopal writers*, will be found fully to this point. Dr. Sherlock says, "The scripture is all of a piece; every part of it agrees with the rest. The Fathers many times contradict themselves and each other." To the same point you find the celebrated Chillingworth. "I, (says he,) for my part, after a long, and (as I verily hope and believe) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my feet, but upon this rock only, viz. the scriptures. I see plainly, and with my own eyes, counsels against counsels, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age, against a consent of Fathers of another age, and the church of one age against the church of another age." We therefore infer, that the Bible furnishes the proper standard of truth and of duty.—This book furnishes every *gospel minister* with his commission to preach the *unsearchable riches* of Christ. The scriptures present but one commission, and that is plain to all who read it, uninfluenced by tradition, superstition, or sectarianism. This commission makes no difference between small and great preachers. It does not tell one he is to be a Bishop, another he is to be a Priest, and another he is to be a Deacon; occupying higher and lower stations in the Church. Were this the case, a commission suited to each office should have been expected. But the commission itself places every minister of the Gospel upon a full equality; *we are all brethren.* This commission is found in Matt. xxviii. 18, 19, 20. "And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,—teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." "Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had spoken this, he breathed on them, and said unto them. Receive ye the gift of the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." John xx. 21, 22, 23. Here is the complete commission, given by Christ himself, extending to every authorised minister of the Gospel. They are all to *teach*, all are to *baptise*, all are to exercise authority in the Church, all act under the influence of the same Spirit. No distinction is made as to higher and lower offices or officers. The word Bishop, signifies an Overseer, or one who takes the *oversight*, as a watchman. The word Elder, or Presbyter, imports the same thing. See 1 Pet v. 1, 2. "The elders which are among you I exhort, who am also an elder." What does he exhort them to do? The answer is in the 2d verse "Feed the flock of God which is among you, taking the *oversight* thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind." Peter was an elder, and so were those whom he exhorted as shepherds, to feed the flock of God, and as *elders* or *bishops* to oversee them, or take the *oversight* of them.—Take one more passage in proof of the fact that *elders* or *presbyters*, and *bishops, mean the same persons and office.* Acts xx. 17. 28. "And from Miletus he sent to Ephesus, and called the *elders* (*or presbyters*) of the Church. And when they were come to him, he said unto *them*, Take heed unto *yourselves*, and to all the flock over which the Holy Ghost hath made *you overseers* (*or bishops*) to feed the flock of God which he hath purchased with his own blood." Here it is evident that the elders of *Ephesus* were the *bishops* of Ephesus. *Bishops are overseers* in the Church of God; *elders are overseers* in the Church of God. Therefore *elders are bishops.* One fact, clearly stated by the Apostle, as the above is, must outweigh in the impartial mind, a thousand false reasons. God never intended that *his* Church should have more than *one* head, *one* husband, as she is but *one* bride.

H.

From the Philadelphia Recorder.

CONFIRMATION.

The last address to the sponsors requires for confirmation, only that the children "can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the Church Catechism." The word *sufficiently* may perhaps be understood as implying "all that they ought to know and believe to their souls' health;" but we may well fear that it is generally understood as meaning only that the words of the Catechism should be explained to them. And if we compare this address with the Preface of the Confirmation Office, it seems to mean only that, besides repeating by heart the Creed, the Lord's Prayer, and the Ten Commandments, they "can also answer to such other questions as in the short Catechism are contained," which undoubtedly means that they can give the answer prescribed; or in other words, can say the Catechism. And while this remains so, who can wonder that so many are "brought to the Bishop to be confirmed by him," who are totally unfit to receive the ordinance? or that it should be so generally believed that we are very lax in our discipline.

RECENT MISSIONARY APPOINTMENTS.

The appointment of the Rev N. H. Gray, the Rev. Wm. H. Judd, and the Rev. R. A. Henderson, to missions in the destitute southern parts of our country; and particularly the Agency of the Rev. J. J. Robertson to Greece under the auspices of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church, have met, we have reason to believe, with more general approbation, than some of the previous movements of the Society. Feelings manifested on all sides, appear to us to have been in a very high degree conciliatory and commendable.

Yet the state of things is very peculiar and truly embarrassing. The evangelical interest feels called upon to aid in the support of some of its best men, which however, cannot be done without seeming approval of a society from many of the principles of whose organization they are constrained to dissent, and in the management of whose concerns it is hopeless to look for the least shadow of influence. And the party in power are embarrassed by being called to deal with men whose characters very often they do not understand, whose feelings they are not likely very fully to appreciate, and in whose churchmanship, (an important point) they repose, perhaps, very little confidence.—*Ib.*

REVIVAL.

St. Andrews' Church, Philadelphia.—Having, by providential circumstances, been acquainted with the present interesting state of religious feeling of many connected with that church, we feel at liberty to say, that, as the result of a very precious season of religious sensibility, thirty seven persons were added to the communion on Christmas day; and, we are informed by the rector, that nearly an equal number, are now pursuing with intense anxiety the all important inquiry of the Gospel, "what shall we do to be saved?" We understand that this season, strongly marked by revival of religious sensibility," may be said to have commenced on the last Good Friday, when about forty members of the church, with others inclined to seriousness, spent that day in fasting and prayer. Indications of a blessing were immediately perceived, and the word since preached has been accompanied by remarkable effects.—*Ib.*

Revival in a Sabbath School.—It will be cheering to the children of God to learn, that the town of Spencer, in Tioga County, is now enjoying a "time of refreshing from the presence of the Lord." Early in the Spring, considerable effort was made to bring a system of Bible instruction to bear on the children and youth of the town, and the effort was successful. Most of the rising generation were brought into that nursery of the church, the *Sabbath School.* In this work of love the Baptist and Presbyterian societies were happily united, and their "prayers were not hindered." A deep solemnity began to pervade the schools. This deepened and extended until about the first of October, when the hearts of Christians were made to rejoice at the song of new born souls. At the first of November this work of divine grace had assumed a general character in the Sabbath Schools, and was extending to other parts of society.

This intelligence will be particularly interesting from the fact, that most of the towns in this section of the country have never enjoyed such a blessing as a revival of religion. A Sabbath School missionary laboured in this part of the County for two months. The result of this effort was an accession of *thirteen hundred* children to their schools. Multitudes of these had never before enjoyed the benefits of Bible instruction. Who can calculate the happy influence which is thus exerted upon the dearests interests of society and the world!—*S. S. Visitant.*

CUMBERLAND COLLEGE.

EXTRACTS FROM

A Brief View of Cumberland College, founded by the Synod of the Cumberland Presbyterian Church, near Princeton, Kentucky, in 1825.

(CONTINUED)

As Cumberland College is probably the first of the kind ever established, it may be proper to enquire what advantages this novel system proposes over older institutions.

This system promotes health of body. In most of our Colleges, no precise system of regular exercise is observed. The students are exhorted to take exercise, and are permitted to choose that kind which best suits their inclination. Not now, as in the days of Greece and Rome, are youth trained to hardy sports and athletick exercises. Some spend the time allowed for exercise, in sedentary games and games of hazard; others, in lolling or sleeping; others, in smoking, or drinking; others, in pursuits and amusements calculated not only to destroy their health, but to corrupt their morals, and vitiate their habits. Debility of body is the consequence. How many young men of the highest promise, by intense application to study, and for the want of proper exercise, have left College with broken constitutions; and with all their intellectual treasures, have passed a miserable life, a burthen to themselves and useless to society? How many have fallen victims to this mistaken regimen, either before, or not long after the completion of their Collegiate course? How few, by timely change of habit, arrest or repair the effects of that debility contracted at College? What, besides the consciousness of having discharged his duty, can console the fond parent, who has spared neither pains nor expense in the education of his son; when he sees his hopes blasted, and the only prop of his declining age, reduced to the condition of a pitiable invalid, or snatched away in the bloom of life? It will be readily acknowledged, that many of these evils result from the want of some regular exercise, and that manual labour affords the best.

This system produces energy of mind. The powers of the mind, to a certain extent, are dependant on those of the body. When the body is exhausted, the mind becomes dull and inactive; and when the body regains its vigour, the mind resumes its energy. Daily experience testifies to this truth. Any mode of living then, which has a tendency to enfeeble the body, must be equally calculated to enervate the mind. Place a youth then, in any situation, where his bodily powers will become enfeebled, and his mind must necessarily suffer a similar deterioration. Good God! Is this nobler part of man, pregnant, erhaps with celestial fire, and capable of infinite degrees of improvement, by a mistaken regimen, impeded in its progress, crippled in its energies, and doomed to decline? Let any one impartially examine the subject and deny it, if he can. What, though the memory of the youth be crowded with the dogmas of the schools, if he lack energy to improve, or health to employ them to advantage? What avails his garb of learning, however splendid, if he have neither inclination to be eminent, nor talents to be useful? Labour, by preserving health, affords energy to the mind.

This system guards the morals and habits. In most Colleges, the life of a student is a life of literary ease. He finds himself in the midst of delicacy and refinement, and, whatever may have been his previous habits, he gradually yields to a conformity with the habits of the place. Luxury and extravagance seem to be in fashion. How strangely, have some plain, modest and sensible young men been metamorphosed, by a half year's residence at one of those Colleges—their bodies enfeebled—their minds rendered effeminate—and, their manners and habits entirely changed! But this is not all. Youth cannot always study. The mind will tire by continued application. Relaxation is necessary, and time is afforded for the purpose. But this time is often spent in sports, diversions and a kind of entertainments, called *treats*. Debility of body produces constant sensations of uneasiness which seek alleviation—the circling bowl affords a temporary relief—effeminacy encourages a participation and banishes self-control—reason pleads and conscience warns in vain. The fatal habit is contracted, persisted in, strengthened, and finally confirmed; and sooner or later, ruin is the consequence. Three years' experience, at this College, shows how easily, these evils can be remedied, by regular exercise and a judicious distribution of time.

This system provides for a season of adversity. Uniform prosperity is seldom the lot of man. Riches often take to themselves wings and fly away. No man, whatever may be his advantages, can say he never shall be thrown into a situation where he will be compelled to labour for his bread. Suppose a youth has closed his collegiate career, with a constitution unimpaired, morals uncorrupted, and reputation untarnished. He applies himself to one of the learned professions. Unexpected difficulties present themselves—doubts arise—discouragements multiply around him—he discovers he has mistaken his talent—abandons his profession—and looks around for some other means of gaining a livelihood. But how shall he employ his efforts? He has lost the stock of agricultural knowledge, acquired before his entrance into College—he is acquainted with no mechanic art—his habits render him unfit for business—labour is his aversion—and any employment, which he conceives beneath the character of a gentleman or man of learning, is his abhorrence. "The light of his genius is departed, the hope of his promise is past." To finish the picture would be a task too painful. While humanity laments this mistaken system of education, let candor apologise; while pity drops a tear, let charity search for a corrective. Thank God! a corrective has been found—so simple, so easy, so effectual, that its wholesomeness cannot be mistaken—one which God designed, nature requires, reason approves, and experience has adopted. This corrective is labour, temperance, and a proper employment of time. Labour, by promoting health of body, invigorates the mind, affords innocent recreation, and renders sports and amusements entirely unnecessary. By a judicious distribution of time, good morals and habit, are not endangered, delicacy and effeminacy flee away, and luxury and extravagance are left to those who have not courage to despise, nor strength to resist them. Thus temptations to vice are, in a good degree, removed, idleness is put to the blush, and dissipation hides its head. The student acquires a practical knowledge of the most important systems of agriculture, and all the common employments of life. He is perfectly in element, whether in the library or on the farm; and he can handle the hoe, the axe and the plough, with as much facility, as he uses the crucible, the retort and the telescope.

This system saves time. While sports and amusements dissipate the thoughts and withdraw the mind from profitable study, labour has been found to have quite a contrary effect. The mind is invigorated, disposed to study, and enabled to comprehend much, in a little time. —A temperate regimen gives a zest to every pleasure, but to none more effectually, than to the pleasures derived from books. The judicious appropriation of time renders sports and diversions tasteless and insipid. They are scarcely ever witnessed. The surprising progress of many of the students of Cumberland College can be accounted for, on no other principle.

This system reduces the expenses of an education. When it is recollected, that four year's board, tuition, &c. costs only 240 dollars, it will be seen, that the expenses of an education at this College are reduced to about one third of the usual rate. Almost any of the industrious poor can enjoy its advantages. Arrangements have been made, and are still making, by several individuals, for the establishment of scholarships, by which as many students can be educated gratuitously. And may we not anticipate the time, when the germ of future excellence, however humble or obscure, shall be nurtured with all the culture which education can bestow? Philanthropy mourns at the reflection, that thousands, perhaps, have lived unknown, and died unlamented, who might have rivalled a Homer in poetry, a Demosthenes in eloquence, a Newton in philosophy, and a Washington in all that is great and good.

(*To be continued.*)

From the New-York Observer.

PROMISE OF GOD VERIFIED.

MESSRS. EDITORS—It is allowed by the common consent of mankind, that actions speak louder than words; and therefore, one fact is worth fifty opinions. The following instances wherein a speedy and ample return have been made for sums cast into the treasury of the Lord, may tend to encourage the liberal-hearted, while they go to illustrate such texts of scripture, as the following: "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom."

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel."

"Cast thy bread upon the waters, and thou shalt find it after many days."

"There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

A short time since, I was applied to for a donation of ten dollars to a County Bible Society. I had strong scruples about the propriety of giving away what was then to me a large sum; particularly as I was much embarrassed, and all the money I could collect was expended in my family. After mature reflection, however, I resolved to do it. At length the time arrived when I was to pay it into the treasury. I had but seven dollars. I went to one of the Directors and gave him what I had, and requested him to pay the balance, and I would account to him for it as soon as I should be able to collect it. He did so, and I was satisfied. During that week a widow lady to whom I had rendered

some small services, professionally and otherwise, but from whom I expected no other reward than the good feeling of having been useful to a friend, sent me a letter enclosing ten dollars, begging my "acceptance of a small trifle as an expression of friendship." And a few days after another person against whom I had a small account, wished a settlement; and after paying my bill in full, gave me ten dollars in addition, saying, "I wish you to accept of that from me. Your kindness and attention is such, however, that I can never forget it." Who will not say that this was an ample return.

On another occasion, I was from home a distance of nearly two hundred miles. I visited a poor widow with five children, with whom I had formerly been acquainted. I found her sick, and two of her children with her; and that she had suffered so much all the season from indisposition, that she had been able to do but very little towards the support of herself or family, and was then in a destitute situation. I unhesitatingly gave her what money I had in my pocket, which was just about enough to carry me home again. I knew that at the distance of a few miles on my way home I had a friend of whom I could borrow enough for my use. I left her with eyes swimming with tears of gratitude, and I doubt not her heart supplicating blessings upon my head. I proceeded homewards, and when I reached the place where the individual lived of whom I intended to obtain a sum sufficient to defray the expenses of my journey, before I had time to sit down in his office, I was thus addressed. Calling me by name, he says, "I have some money for you." "Money for me?" said I; "why, how came you by money for me?" He replied, "You cannot guess, if you should try a whole hour." I then learned, to my great satisfaction, that a person who had owed me a small account for more than six years, and who had long since refused to pay it, and from whom I never expected one copper, had paid the bill in full; and I thus had more than enough to defray my expenses home without borrowing.

Another instance shall suffice for the present. A dear friend, and one whose heart burns with love to the cause of Christ, and whose activity manifests his love to be sincere, addressed me thus: "Brother, the interests of Sabbath Schools in this County are suffering;—there are hosts and hosts of little children who have no teacher but their father the devil. Sabbath Schools must be established in every village. We want to hire an Agent, whose business it shall be to search out the destitute, and endeavor so to arouse the public mind as to remedy the evil. We must raise forty dollars. I want you to give me ten towards it." I told him I was considerably embarrassed, and for the last year my expenses had greatly overbalanced my income: but the object was one which must be attained. I immediately gave him the money; the very next morning, a friend from an adjoining town called to see me, and after sitting awhile, thus addressed me: "I was not satisfied with what I paid you the other day; it was not enough." I told him I was perfectly satisfied. He added, "I am not, if you are; and I want you to accept of ten dollars more. I have no doubt you will find use for it." I did so; and was forcibly struck with the rewarding providence of God.

I remain yours, &c.

From the Visitor & Telegraph.

HINTS TO PARENTS.

You cannot, all of you, at least, leave your children a large inheritance in the wealth of this world; of course, they will not receive that respect nor exercise that influence, in society, which are generally connected with great wealth. But you may all leave them the more valuable inheritance and interest in your *good name*, which *is better than precious ointment.* If your life is distinguished for active benevolence and virtue, that respect which you will deserve and receive, will descend to your children; unless their own crimes should forfeit this inheritance, and repel from them this respect. If Washington, the father of his country, had left a son; and this son should be presented to the Americas people, in company with a son of Benedict Arnold: suppose these young men to be equal in talents, in learning and in virtue; yet how widely different would be our feelings towards them? This would arise from the philosophical principle of the association of ideas. The sight of the one would awaken within us the recollection of the most noble and virtuous patriotism of the father; and with these recollections would arise that affectionate result which is due to such patriotism; no small part of which would now be directed to the son, as his heir and representative. The presence of the other would remind us of the basest treason, and that horror and reproach which are due to such an act, would instinctively rise in the mind; a full share of this reproach would be directed to the son, though he had no agency in the treason of the father.

If the late, and much lamented ASHMUN had left, in this country, a son; and this son, some twenty years hence, should visit Liberia, what feelings would not his presence awaken in every bosom? The disinterested and noble devotion of the father, to the cause of Africa, would be remembered. The sincere respect which welcomed La Fayete, on his visit to our shores, will testify in what manner young Ashmun would be received. This, according to the constitution of the human mind, will be the case; and gives the opportunity for parents to do something, to do much, for their children. This kind of inheritance, this interest in their good name, will present to their children a fair opening to begin a virtuous and useful life, and offer a strong inducement to persevere in such a life. Let the condition in life be what it may, though the most humble and obscure, still the good opinion of others in the same condition will be much in favor of young people commencing the world.

But above all, parents, by setting before their children a pious example, by giving them a religious education, by training them up in the *nurture and admonition of the Lord*, by giving them an interest in their prayers, may bequeath to them an inheritance, richer far than any which this world can afford. In this way the favor of God may be secured in their behalf; and this is infinitely more important than the good opinion of men. God has made *exceeding great and precious promises* to parents to induce them to labor in this way for the good of their children. While he has threatened to *visit the iniquity of the fathers upon the children only unto the third and fourth generation of those who hate him*, he will *show mercies unto thousands of those who love him and keep his commandments. Thou shalt keep his statutes that it may be well with thee, and with thy children after thee. I will give them one heart, and one way, that they may fear me forever, for the good of them and of their children after them.* Many parents, when on the bed of death they bid their children a last adieu, cannot have the comfort of leaving them much of the wealth of this world; but all may leave them an interest in the promises of God: and *if God be for them, who, or what can be against them?* They may leave them poor, and yet be blameless: not so, however, if they leave them *strangers from the covenant of promise.* He who controls the winds and the sea, can arrange the events of life in their favor, and lead their thoughts to the Saviour. P.

FOLLOWING CHRIST.

"Peter followed him affar off," Matthew xxvi. 58.

So do many beside. Let them take the warning. Had Peter followed closer on his Lord, had he entered with him where, as a lamb before his shearer is dumb, so he opened not his mouth, until he opened it to claim a throne in heaven, the signal for his condemnation—awed by his presence, strengthened by his example, Peter perhaps had not denied him. But he followed affar off—too far to share his obloquy—too far to be recognized as his. Oh sad example! Is it only he? Or are there many who so follow on the Saviour's footsteps, a thousand, thousand subjects intervening? They mean to go after him, but in going after him, they find it convenient to mingle with his enemies by the way: they have been chosen to be his companions, but they draw back, and sit down with servants in an outer room. Enjoying very little of his presence, contemplating very little his example, rather desirous of avoiding the peculiar characters of his people to pass unnoticed by the world,—these distant followers of their blessed Lord, like the far planets of our sphere whose frigid orbs the solar beam scarce lightens, go darkly and coldly on their way, hardly evincing what they are, or whose. And what comes of it? The same that came to Peter: sin, on the first temptation. Unstayed by the consciousness of his presence, unsupported by his example, in the moment of trial, faith falters and nature yields. And their walk can issue but where Peter's did—in shame and bitterness of tears, when from that cloud, on which he said he would return, he looks benignant reproach upon his faithless and unstable followers. Yes, Lord! the place of safety is nearest to thyself. If I would walk securely, I must walk closely. If I would escape the snares and temptations that beset my path, I must not keep at a distance from thy sight. When I hang back, when I choose other company, when I sit down where thou art not, then I shall be tempted, and I shall sin—I shall fill my brow with shame, and my bosom with remorse. I shall disgrace thee, and perhaps deny thee, before those at whose tribunal I refuse to bear thee company. Peace and safety are in thy presence—sin and danger await me at a distance.

MISSIONARIES IN OHIO.

The Synod of Ohio have employed sixteen missionaries for different periods, during the past year, and received for Domestic Missions about $585.—Mr. James Chute executed a mission at the Ohio State Prison, which was attended with encouraging effects, several of the convicts having given evidence of conversion, and others of deep convictions of guilt.

THE WESTERN
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SABBATH SCHOOLS.

Mr. Skillman,

Since visiting the Sabbath School in the 1st Presbyterian Church, I have been to the Schools taught in the 2d Presbyterian Church and the Methodist Church. In each of these schools the average number of scholars is about eighty. To a benovolent eye, a more delightful scene cannot be presented, than a group of children in a Sabbath school. While I was sitting in the school in the Methodist Church, and listening to the recitations and instructions, a little boy was introduced, whose appearance indicated both poverty and ignorance. One of the teachers asked him if he could read, and finding that he could not, put a book into his hands, and placed him in a class of beginners. My eye followed him as he was led to his seat in the class, and I was involuntarily led into a train of reflections upon the difference of the situation he was then in and that he was in before he entered the school, and what an influence his attendence there would most probably have on his present and future condition. His former situation was that of ignorance and exposure to vice and all its attendant evils. Now he is placed where the light of knowledge will break in upon his dark mind, and religious instruction will unfold to him the character of his Maker, the laws of the divine government, the plan of salvation by a Redeemer, and direct his thoughts forward to eternity. While his duty is made plain to him, the incitements to virtue and religion will also be presented to his mind. By being taught to read, he will be put in possession of the key to unlock the invaluable treasures of the Bible. That boy *may* become a herald of the cross in consequence of attending the Sabbath School. Do parents, do preachers, do professors of religion think of the importance of these schools as much as they ought?

A SUBSCRIBER.

MERCER COUNTY, KY.

SUPPLIED WITH THE BIBLE.

Danville, Jan. 20th, 1829.

Mr. Skillman,—You gave publicity in the Western Luminary to a resolution of the Danville Bible Society, adopted Nov. 5th 1827, pledging themselves, in humble reliance on Divine Providence, to supply every destitute family in Mercer County with a copy of the Holy Scriptures within one year. You will be so good as to announce, through the same medium, that with the aid of the New-Providence Bible Society, which heartily joined in the work, the resolution has been complied with.

D. G. COWAN, *Cor. Sec. Danville Bible Society.*

REVIVALS.

DANVILLE, KY.

We are happy to learn, that during a four day's sacramental meeting in the Presbyterian Church at Danville, from Friday till Monday the 19th instant, nineteen persons were added to the Church; and about 40 came forward as anxious inquirers.

BETHESDA, KY.

Extract of a letter from the Rev. John M'Donald, to the editor of the Western Luminary, dated. "Bethesda, Greenup county, Jan. 12, 1829.

"Dear Sir—It will rejoice you to know that the good work of the Lord still goes on here. 34, in the whole, have been recently added to the members of the church in this place and Burlington—two on certificate and thirty-two on examination. Twelve adults have received baptism, most of them heads of families. A number are yet anxious. Our prayer is that the Lord may bless us still more abundantly. To his name be all the praise. Yours in christian love,

JOHN M'DONALD.

CINCINNATTI, OHIO.

The work of the Lord still prospers in our hands.—On the evening of the last Lord's day, the crowded assembly in the first church of nearly three thousand persons, was deeply affected with the awful importance of divine truth. The Rev. James Gallaher preached from these words, addressed by Moses to Hobab, "Come with us and we will do thee good, for the Lord hath spoken good concerning Israel." Many hearts were moved to obey the invitation. They separated and stood on the Lord's side. The solemn scenes of last summer are reviving. May the Lord prosper and press forward the glorious cause, until our eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down—the joy of many generations! Our city seems to enjoy times of refreshing from the presence of the Lord. The souls, the precious souls, who are inquiring the way to Zion, are coming up to the holy assemblies, like doves to their windows.—May God still pour out his spirit in divine profusion, until the ways of Zion shall no longer mourn because few come to her solemn feasts! —*Pandect, Jan. 20.*

LETTER FROM MISSISSIPPI.

Copy of a Letter from the Rev. Z. Butler to the Editor of the Visitor & Tel. dated Port Gibson, Dec. 4th 1828.

My Dear Brother,—

In former communications, I have spoken of the advancement of our Redeemer's kingdom in this State. It has now become a matter of common observation, "that there is an unusual degree of religious excitement in every quarter." By this I mean that all who are not perfect "Gallios," observe that Religion, preaching, and the affairs of the Church, have attracted interests while many have taken upon them the name and responsibility of Christians. Our Presbyterial Meetings are becoming interesting and efficient, also, in promoting the good cause. The Brethren meet, not only to transact business as an Ecclesiastical Court, but to give a new impulse to religious feeling, and increase the members and the graces of the Church, whose hospitality they enjoy, during the sessions. These Meetings will hereafter, I hope, be fountains from which revivals will flow upon our languishing Churches.

Our Meeting, in October last, was held at "Union Church," in the *Scotch Settlement, Jefferson County.* This congregation is entirely constituted of the descendants of the Scotch in North Carolina, many of whom still speak the *Gaelic* language, and use the *Gaelic* version of the Bible. They have enjoyed since their first organization, the labors of a faithful Pastor, which, accompanied by the divine blessing, have made them the most religious Church within our bounds. In almost every dwelling, the family altar has been erected, and all their inmates bow the knee to God. Few slaves (the curse of Southern climes) are seen amongst them, and all eat *their own* bread, obtained by the sweat of *their own* brows. Their groves are consecrated to prayer; for in their poverty they have no closets, and the green woods are their places of secret devotion. It is their custom when pious strangers enter their humble abodes, to ask them to walk for devotion, at the "season of prayer," As they become secluded in the trees of the forest, they separate to supplicate "in secret that Father who rewardeth them openly."—The choicest Religious Books are seen on their shelves, and most of the important Religious Papers are taken, and perused through the whole congregation.

But this is digression:—I return to what at first, I intended to write, an account of the last meeting of the Mississippi Presbytery. For the first time since its existence, divine service was celebrated three or four times each day, after the opening of its sessions, while in many instances the business of the Judicatory was continued. There was much "wrestling with God," and "strong cries and tears," and soon we felt that the spirit of the Lord was in the midst of us. We were obliged to encamp, which gave greater interest and solemnity to the meeting. After evening service in the church, two or more prayer meetings, and an anxious meeting, were held at the different tents. Oh! my brother, I cannot tell you how much like heaven, were some of these meetings,—where brethren met together, where *heart* touched heart—where our eyes were streaming with joy, and our spirits fluttering with holy rapture. Between twenty and thirty attended the anxious meetings, and one half of that number have since entered into the communion of the church. On the Sabbath, eleven *young people*, principally the children of the Pastor and Elders, stood up and entered into a solemn covenant, before nearly or quite a thousand witnesses, and the Holy Supper was administered to nearly 200 communicants.

In many parts of our State, similar churches can be reared, if *faithful men—holy men—self denied men*, will come and abide with us. So long as anything enters the columns of your paper, from my pen, I cannot cease to entreat, with the most heart-felt solicitation, the *youthful heralds of Christ to come and labor and die in this land where Zion languisheth.* Your brother in Jesus,

Z. BUTLER.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dunmanway, Ireland March 18, 1828, "At Kilronan the Lord began a gracious work, a few weeks previous to my coming to this Mission. This work commenced in the conversion of a man who was a proverb for wickedness; the leader of one of the fighting factions in this country, leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighbourhood, and a class of sixty members has been raised; among whom are two Roman Catholics who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit: it is encouraging beyond my most sanguine hopes; my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the Cross. At Rosscarberry the congregation is large, respectable and attentive. At Millstreet there has been a great display of divine mercy and power: the congregation has greatly increased, and several new members are added to our society. About twenty miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of slavish superstition. The priest sent for him a few days ago, and told him he heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said

the young man, "I never read a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy, have acknowledged they do not understand it! How then dare you speak of knowing its meaning! What is the meaning of the text, "Let the dead bury their dead!" "I think," rejoined the young man, "the meaning is, let the spiritually dead bury their dead." The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the great Head of the Church for what he has done, and is still doing for us."

Wesleyan Mag for Nov.

AMERICAN BOARD OF FOREIGN MISSIONS.

The Missionary Herald for January contains a brief view of this Board and its operations, from which we take the following particulars.—*Conn. Obs.*

THE BOARD.

The American Board of Commisioners for Foreign Missions was incorporated in the year 1812. It now consists of 68 Elected Members, residing in different parts of the Union: of whom 29 are laymen. Of the clergymen, 13 are presidents of Colleges, and six are professors in Theological Seminaries. —There are, also, 21 Corresponding Members—nine in this country and twelve in foreign countries;—and 446 Honorary Members constituted by the payment of 50 dollars, if clergymen, and 100 dollars if laymen. These are entitled to sit with the Board at its meetings, take part in the debates, and act on Committees.

Receipts and Expenditures.

The receipts of the Board during the year ending 1st September, 1828, were, from donations, $95,784; from interest on funded property and other sources, $2,503 76: from legacies, $3,721 88; making the total of receipts $102,009 64. Of the donations, $48,879 87 were received from Auxiliaries organized on the plan recommended by the Board; and the remainder from contributions at the monthly concert, and from various societies and individuals.—The expenditures of the Board during the same period amounted to $107,676 25.—The expenses of the printing establishment at Malta, amounting the last year to $2,616 49, are paid from a fund specially devoted to that object by the donors. Besides these expenditures, several public spirited individuals make annual payments to furnish the means of supporting the officers of the Board; which payments are not publicly acknowledged, either in the Missionary Herald, or in any other manner. Numerous and valuable donations in articles of clothing, &c. are made every year, by friends of missions in different parts of the country, which are published in the monthly lists. The value of these donations cannot be ascertained exactly; but the amount the last year is estimated to exceed $5,000.

To the various permanent funds of the Board there has been added $11,417 93. The whole permanent fund the annual income of which only can be appropriated to the general purposes of the Board, now amounts to $44,926 75. The annual income from this fund is, of course, but a mere trifle towards meeting the expenses of the Board.

The number of Associations is 1471—of which 830 are of Gentleman, and 641 of Ladies. Of the above number, 303 or more than one fifth are in Connecticut. The number of Auxiliaries is 69.

The publications of the Board last year, were 15000 copies of the Missionary Herald, monthly—2500 copies of the Annual Report—and 30,000 Missionary Papers.

Greek Youths.

Eleven Greek young men are now acquiring an education in this country under the care of the Board. Four of them are members of Yale College and two of Amherst College; one is an instructer and one a pupil in the Mount Pleasant School at Amherst and one is a member of Monson Academy. The last arrived in this country with Mr. Brewer. One, at the solicitations of his friends, left Amherst College and returned to Malta; where he is now employed in connexion with the press, and promises to be useful.

The whole number of Missionary Stations is 46—of ordained missionaries from this country, 43—of licensed preachers, 4—of catechists, 4—of missionary assistants, 172—of native assistants, 609—of native members of the church, 523—of scholars in the schools, 32919. Of Printing Presses there are 2 in Bombay—1 in Ceylon—2 in Malta—and 2 in the Sandwich Islands.

These presses have printed, or are in readiness for printing in *nine* different languages. Considerable printing has also been done, at the expense of the Board, though not at its presses, in the Choctaw language, some in the Cherokee, and some in the Seneca. The amount printed during the past year cannot be accurately stated: but as the presses have been kept in operation, the whole number of copies of works printed must now exceed 500,000, and the number of pages, 20,000,000.

THE HEATHEN.

The British Missionary Societies have in their various stations, (principally in Asia, Africa, the South Sea and West India Islands,) schools attended by about 30,000 scholars; and it would appear, from the enterprises of the same character undertaken by other associations of Christians in Europe and America, that not less than 150,000 children and adults, in the most unenlightened countries of the heathen world, are now daily attending their elementary seminaries of education.—*Philadelphian.*

GENERAL ASSEMBLY'S MISSIONS.

The Executive Committee have received through the General Agent, from the 3d Presbyterian Church in this city, of which he is Pastor, since June last $583 19. From the 6th Church, under the care of Rev. J. H. Kennedy, $200.—*Ib.*

TRACT AGENT FOR NEW-ORLEANS.—We are happy to state, that the Rev. Franklin Y. Vaill, late of Bridgeport, Conn. has been appointed by the American Tract Society as Agent for New-Orleans and vicinity, and sailed from this port for that destination on Thursday last. This is the *fifth* active Agent which the Tract Society have commissioned within a few weeks, to labor in the Valley of the Mississippi. We trust that the prayers of Christians will be like Aaron and Hur in sustaining their hands and causing rich blessings to descend upon their humble endeavors.—*N. Y. Obs.*

THE CHRISTIAN SPECTATOR,

Published in New-Haven, Connecticut

The Christian Spectator is the oldest Theological Magazine and Review in our country. It has been sustained to its eleventh year with uniform ability,—numbering among its regular contributors some of the most distinguished gentlemen of the Presbyterian and Congregational churches; names which would of themselves be a sufficient recommendation. did we feel ourselves authorised to give them to the public. It is conducted with an enlightened and liberal spirit. Its theology is that of Dr. Dwight; which may be considered as a medium between the Hopkinsianism of some of the divines of the East, and the equally distinctive peculiarities of some of the Calvinists of the South. We have already mentioned that the work is hereafter to appear as a Theological Quarterly,—and as intelligence and the lighter kind of miscellanies will be omitted to make room for more elaborate matter, we anticipate an increased value to the work from its change of form.

N. Y. Obs.

COLONIZATION.

Matthew Carey, Esq. of Philadelphia, has made a donation of one hundred dollars to the Colonization Society, and intends to give the same amount annually for nine years following, in the manner proposed by that philanthropist of New-York, Gerrit Smith, Esq. Mr. Carey confesses, that when the Society was first formed he considered it one of the wildest projects ever patronized by a body of enlightened men.—*N. E. Palladium.*

From the Commentator.

COLONIZATION SOCIETY.

A meeting of the State Society auxiliary to the American Colonization Society was held at the Methodist Church in Frankfort on Wednesday the 14th inst.; when the following VICE-PRESIDENTS were elected, viz.

John Breathitt, Esq. of Logan,
Tunstall Quarles, Esq of Pulaski,
Rev. Silas M. Noel, of Franklin,
Rev. Martin Ruter, of Bracken,
Rev. Fr. Cassett, of Caldwell,
Rev. Gideon Blackburn, of Mercer,
Rev. Geo. Waller, of Shelby,
Thompson Ward, Esq. of Greenup,
Hon. Richard French, of Clark,
Daniel Garrard, Esq. of Clay,
Samuel Daviess, Esq. of Mercer,
Rev. Francis Reynolds, of Nelson,
James Townsend, Esq. of Union,
Robt. D. Maupin, Esq. of Barren,
Dani. B. Price, Esq. of Jessamine,
Gen. James Allen, of Green,
Cave Johnson, Esq. of Boone,
Wm. M. Sudduth, Esq. of Bath,
Wm. P. Fleming, Esq. of Fleming,
Joseph Allen, Esq. of Brockenridge,

The following gentlemen were elected Managers, viz:

Rev. J. T. Edgar.
Rev. George C. Light,
Thomas T. Crittenden, Esq.
Peter Dudley, Esq.
Robert Johnston, Esq.
William S. Waller, Esq.
John H. Hanna, Esq.

The Society resolved to appoint a committee "to prepare a suitable address to the citizens of this state, presenting, in a brief manner, the claims of this society to their generous support:" and *Messrs John T. Johnston, Marshall, John Green, Daniel Mayer,* and *Jacob Swigert* were appointed the committee.

It was also, *Resolved,* That the Society be requested to hold a correspondence with the friends of this Society throughout the state, urging them to the formation of Auxiliary Societies.

It was also, *Resolved,* That the President (Mr. Pope.) be requested to deliver an address to this Society at its next meeting—to be held at the Baptist meeting house in Frankfort, at 6 o'clock, p. m. on Wednesday next.

COURT OF APPEALS.

The nomination of GEORGE ROBERTSON, Esq. as Chief Justice of the Court of Appeals, was rejected by the Senate, 19 to 18. Since which RICHARD A. BUCKNER, Esq. has been nominated by the Governor for the same office; which nomination has also been rejected by the Senate.

LOUISVILLE, KY. Jan. 24.

Gen. JACKSON arrived at this place on Thursday, and departed about 12 o'clock, M. on Friday, for Washington. He was accompanied by Judge OVERTON Maj. W. B. LEWIS, Maj. LEE, Capt. A. J. DONELSON, ANDREW JACKSON, Jr. Mrs. LEWIS, Mrs. DONELSON, and other ladies. The General was received and entertained in a plain and hospitable manner at Mr. Perkin's Union Hall, where apartments had been provided for him. During his short stay he was visited by a large portion of our citizens. National salutes were fired, on his landing, at sunrise on Friday morning, and immediately preceding his departure for Cincinnati in the steam boat Pennsylvania, which had been despatched from Pittsburgh to receive him at this place.—*Public Advertiser.*

DIED,

On Monday morning the 12th inst. the Rev. JOHN CHESTER, D. D. Pastor of the Second Presbyterian Church in the city of Albany, N. Y.

NEW BOOKS.

JUST received and for sale at Skillman's Book-Store, the 1st, 5th, & 6th, Volumes of Henry's Commentary now publishing in Philadelphia; the 2d, 3d, & 4th Volumes will be forwarded as soon as completed. Subscribers will please to send for their Books.—Also for sale as above, Scott's Commentary in 6 volumes—Also an English Version of the Polyglott Bible, together with a general assortment of Theological, Classical and Miscellaneous Books, all of which will be sold very low for Cash.

From the Philadelphian.

CONSIDERATIONS FOR THE NEW YEAR.

We remarked, in our last sheet, that the day in which our lot has been cast, is distinguished by many and various indications of the coming glories of the church, the more remarkable because of their recent and almost simultaneous appearance; for the memory of the middle-aged, now on the stage of action, can point to the time, when "all things (so to speak) continued as from the beginning of the creation." These, to the intelligent and observant, speak a language not to be misunderstood. The first creation sprung into existence by the word of his power:—

> "He spake the word,
> "And all their frame
> "From nothing came."

but in the new creation, 'tis otherwise. He condescends to use human instrumentalities; now christians are co wokers with God; and, therefore, when the Bridegroom cometh, they should go out to meet him. There was a day, whose peculiar exigences forbade him who would follow Christ, to return home and bid them, first, farewell, which were at his father's house. Then it was said "Let the dead bury their dead, but go thou and preach the kingdom of God." Such a day may, and doubtless will again appear—peradventure it is even at the door—when special devotedness and self denial will be required, as at the ushering in of the gospel dispensation. Even now the voice of Providence seems as the voice, which, in the wilderness of Judea, proclaimed the coming of the kingdom. Special exertions are now required; special self-consecration is now demanded. He who "sits at the receipt of custom," must be willing, if need be, to renounce his office, with its emoluments: and such as have large possessions, must be willing to devote them to the interests of the church: now, it is required of stewards, that a man be found faithful. A sum, payable at the Lord's treasury, when "the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail;" or a legacy, when the "mourners shall go about the streets," will no longer secure the praise of men; much less the praise of God. Now, every Christian should lay aside every weight, and enquire, not what shall I eat or what shall I drink, or how shall I add house to house and field to field? (for after such things do the Gentiles seek.) but how shall I most efficiently do the work appointed me? Now should he take heed lest the cares of this life, the deceitfulness of riches, and the lust of other things, enter into his heart, and he thus become unfruitful.

In the affairs of the church, as of individuals, there are favorable junctures which the watchful will perceive and improve. When the fields grow white, the husbandman thrusts in his sickle, for the time of harvest has come. When the floating streamer points to the desired haven, the mariner catches the favoring breeze. Let not the children of this world be forever wiser in their generation than the children of light.—It is with pleasure admitted that many are exhibiting a liberality, for generations past unknown in the churches; but, only here and there an individual appears, who seems to understand what that scripture meaneth, "ye are not your own, ye are bought with a price."—These last declare, plainly, that they seek another country, even an heavenly; and that its interests are cherished in their hearts, and promoted by their treasures and their untiring personal services. But such as these must be multiplied, almost indefinitely, if, in addition to the yet uncultivated fields of Christendom, the dark and wide spread wilderness of heathen lands shall ever be subjected to the transforming power of christian husbandry, so as to exhibit the promised excellency of Carmel and of Sharon. A boldness in the faith, a zeal for the truth and a burning love for the whole human race must also precede those days, when Zion shall be called to lengthen her cords and strengthen her stakes, to make room for the multitudes who shall seek and press into her peaceful refuge. Such were the prominent characteristics of the day, when they, who tarried for the Spirit at Jerusalem, went forth endued with power from on high, to beseech sinners by the terrors of the law, and the peace-speaking spirit of the Gospel, to be reconciled unto God. The inspired record details their successess. The effect *then* was proportioned to the exertions and sacrifices of the saints; and, *now*, how the kingdom under the whole heaven can be given to the frozen heart and the nerveless arm, let them who are at ease in Zion answer. Yet, such, it would *seem*, is the imagination of multitudes who profess to seek first the kingdom of God; else, why the almost universal petition, "thy kingdom come," without corresponding efforts?

Various reasons may be assigned, why so many christian professors, at this day, are seen following *afar off* the men of primitive times. Some, while they admit in theory their obligations, never "*think* on these things," in any measure or degree proportioned to their importance.—"The things that are seen" have the ascendant influence, while those which are apprehended by faith are inoperative, the veil being on their hearts. Others seek out such, as, in the judgment of *men*, are not far from the kingdom of God; and, comparing themselves among themselves, come short of those high and holy energies which distinguished the men of the first century. Others, still, are allured from the high way of holiness by the temptation of the "hill Lucre," which proved so fatal to Demas and others of Bunyan's pilgrims, under the delusion that, thereby, they shall escape the condemnation of those (worse than infidels) who provide not for the present and future wants of their own households. "There is (saith the Royal Preacher) a sore evil under the sun, *namely*, riches *kept* for the owners thereof, *to their hurt*," while they live; and, after their death, "who knoweth whether the heir shall be a wise man or a fool?"—Others have not the courage to exhibit the self-denying and self-sacrificing singularities of the "sect which is every where spoken against;" and, therefore, turning aside into "By-path meadow," the darkness overtakes them, & they are snared by the Kings enemies. These have forgotten the injunction, "Be not conformed to this world;" and the gorgeous garniture of their houses, and all "the delights of the sons of men," which they have gathered, prove that the repose of the well watered plain, with its perils, are prefered to the journeyings of the wilderness, with their salutary trials and hopeful issue. Such seem to be well enough pleased with "the earthly house of this tabernacle;" and to them "the building of God, the house not made with hands, eternal in the heavens," presents few attractions, and that "mortality should ever be swallowed up, of life," seems rather to be dreaded than desired. Others, not a few, are seen in the field of political strife, contending, under partizan banners, with a zeal and fervor, which, if transferred to those of the PRINCE OF PEACE would be no doubtful presage of victory. These seem not to remember that He, who sitteth on the circle of the heavens, is also Governor among the nations; and, losing the sweet composure resulting from this consideration, they put on the whole armour of carnal warfare, and take their place in the ranks of the Prince of this world. And others, who are not without *some* heartfelt interest in the progress of the Christian Faith in this revolted world, are *willingly* ignorant of the many motives to thanksgiving, and of their own responsibilities, in this remarkable day. No religious sheet enters their houses to elicit their gratitude to God for the deliverances which he has wrought in the earth; to exhibit the necessities of the church and the perishing condition of the heathen; and to shew them, in the light of this new dispensation of mercy, present obligation and duty. Over these, the infidel has an easy conquest; for, if such an one enquire, "Where is the promise of His coming?" they lack, through their ignorance of passing events, the answer which would put to silence the gainsayer. They know, 'tis true, that, eighteen centuries ago, many were pressing the anxious question, "What shall we do to be saved?" but, whether the later records of the church, or the chronicles of after times, shew any similar occurrences, they know not. While other's hearts are burning within them as they commune together by the way, these are "strangers in Jerusalem, and know not the things which are coming to pass there in these days." These comprise a *very large* majority of Christian communicants; and we mention the fact in this place, that they who minister at the altar may consider, whether it should not furnish a theme for frequent exhortation and admonition to those, over whom the Holy Ghost has made them overseers.

THE BALM OF CHARITY.

The balm of that charity, which believeth, hopeth and beareth all things, brings repose to the troubled spirit, and healing to the wounded heart; and inspires a cheerful willingness to wait all the days of one's appointed time at any post of duty or suffering, whither the Captain of his salvation may summon him. Let this balm abound in the churches; let the brethren of the common faith, hope and salvation "be kindly affectioned, one toward another;" let them "love as brethren, be pitiful, be courteous," and many a weary soldier of the cross, now discouraged because of the way, shall put new courage on, shall run and not be weary, walk and not faint. This is that grace, the greatest of all, which "abideth" when faith and hope shall be changed into the unutterable glories of vision and fruition —This is that, which glows, an inextinguishable flame, in the bosoms of the cherubim and seraphim, and of all the redeemed from every nation, kindred, tongue and people; which fills the infinite canopy of the upper sanctuary with those inconceivable harmonies, which we "know not now, but which we shall know hereafter." This is that, which, in its unmingled essence, is the glory of Him, into whose likeness *they* shall be changed, who, through

grace, shall be counted worthy of the heavenly inheritance; and this is that, without which, though a man speak with the tongue of angels, and have faith to remove mountains, and give all his goods to feed the poor and his body to be burned, he is NOTHING. Brethren and friends, what emotions, think ye, must swell the bosoms of the ministering spirits, who minister to the heirs of salvation, when, in the very courts of the Prince of peace, on their heavenly embassy, they of the household of faith are seen to "bite and devour one another." *Ib.*

TEMPORAL ENJOYMENTS.

In regard to temporal enjoyments and expectations, the "wisdom, which is from above" recommends moderation, and contentment "with the portion which God giveth us under the sun." It admonishes us, not only, that, often "riches take to themselves wings, and flee away" but, that, the secure possessor shall "hardly enter into the kingdom of God;" that they often "drown men in destruction and perdition." It reminds us that *such* gifts are no evidence of the divine favor; but, rather, in most cases, tokens of his displeasure against such as prefer the pleasure of sin; for "when the wicked do *spring as the grass*, and all the workers of iniquity do *flourish*, it is that they shall be destroyed forever." We cannot, therefore, desire, that they, who are "running a race," should be cumbered with any such weight; seeing, that even "the righteous scarcely are saved." Food and raiment, and a shelter in the simple tents of Abraham, Isaac and Jacob, are more to be desired than the luxuries, the purple, and the palaces of princes; for the world, and the glory and the grace and fashion of it turn away the eye from the more excellent splendours of the "Eastern Star," while the traveller to eternity journies on, until his "feet stumble on the dark mountains." Besides, true enjoyment, even in this present life, is to be sought and found elsewhere;

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

Ib.

ATONEMENT.

From Nares in reply to Dr. Priestly.

Why atonement by the blood of Christ was necessary, or how it operated towards our redemption as to the *modus* of it, I presume not, Sir, to tell you; it is with the fact only that we have any thing to do. Was the blood of Christ an atonement according to Scripture or not? This is the enquiry. We say it was, and enquire no farther. You say, it was not, because you have many *a priori* reasons to allege against it.—It is just so with the Trinity. We say it is indisputably the doctrine of Scripture, and submit our reason to the word of God. You say it is certainly not to be found in Scripture, because you could not understand it if it was. That strong and very convincing reasons may be discovered for the atonement by the blood of Christ, I am far from meaning to deny; but none of our reasons for it or against it can impugn the fact, if duly recorded in Scripture.

Punishment, you say, always implies antecedent guilt: the innocent, therefore, however he may suffer, can never be said to be punished for the guilty. But if the innocent suffer what would otherwise fall on the guilty, such sufferings must be considered in the light of a punishment. We all agree, that Christ was innocent, yet says St. Paul, "he was made a curse for us." "Moreover," you say, "justice, whether human or divine, can never be satisfied, but by the punishment of the offender; and the culprit capitally convicted, is still dead in law, though reprieved and pardoned by the mercy of the lawgiver." Who is it now, I must ask, that makes God inexorable? You say, God freely forgives upon repentance alone, and yet Divine Justice can never be satisfied without the punishment of the offender; and you illustrate this remark, by observing that the culprit capitally convicted is still dead in law; though reprieved and pardoned by the mercy of the lawgiver. I can only, Sir, understand you then to mean, that God's free grace will leave us as guilty as ever in his sight, and that we must be for ever and ever, in the next world as well as in this, dead in trespasses and sins, vile and wretched in the sight of God, and, if God be just, obnoxious to punishment, notwithstanding all that God or any other Being, nay, Sir, God himself in his infinite mercy, can do for us. I thank you, Sir, for this argument in favor of the doctrine of atonement, for I think a stronger could scarcely be advanced.

FROM THE CHAMBER WINDOW OF THE AFFLICTED.

A young lady, having been an invalid and confined a long time to her room, felt much depressed in spirits at times, that she could not do so much good as she wished. She at length thought that she would send for some religious Tracts; and when sufficiently recovered to walk across the room she threw them out of her chamber window, and frequently they have been picked up by persons going by with lanterns on a Sunday evening. She has heard them exclaim one to another, "Oh, here is a book, let me have it!" delighted with the prize. The watchman said to a person going by on a Sunday night, "Oh, this will serve me to read in my box." Who knows but the divine blessing may rest upon this humble endeavor to do good! When recovered sufficiently to get down stairs in her parlour, this lady folded the Tracts up, and put them out on the ledge of the window, and they have always been taken up, it being a very great thoroughfare on a Sunday.—*Lon. Tract Mag. for Aug.*

THE BIBLE READER AND THE PRIEST.

It has often been remarked in our columns, that the Bible readers in Ireland are doing a great work, in enlightening the peasantry of that country by reading to them the scriptures. Often, however, they meet with bold opposition from the Catholic priests, who are as confident as they are ignorant. One of them had challenged a Reader to prove that Peter was not the rock on which Christ had built his church, and was desirous to dispute before a number of witnesses. The Reader met him at his request. The following is a sketch of the interview as given in a letter in the London Magazine from the Bible Reader:—*Chr. Watch.*

"The Priest affirmed that Peter was the rock on which Christ had built his church. I said, "a very bad foundation he laid!"—The spectators looked at me with surprise.—"Why," said the Priest, "is not Peter called a rock in the Testament?" "No, (said I) no where." Said he, "Did not Jesus say, 'thou art Peter, and on this rock I will build my church, &c?'" "Well, friend, (said I) I will give you scope enough.—Will you not admit there is a great difference between *this* and *that?*" "Surely," said he. "Well, if he had built his church on Peter, he would have said, on *that* rock I will build my church; but the word is, on *this* rock." But I promised to prove that Peter is no where called a rock. I showed in the first chapter of John, where Cephas is interpreted a *stone*, and that a rock is an immoveable thing, and a stone is a moveable thing. And in the Scriptures, Jehovah is called the rock of ages, and three times in the 18th psalm he is called a rock, and three times in the 101st psalm. And in the 8th of Isaiah, that the Almighty had laid Jesus as "a stone of stumbling and a rock of offence." I read for them 1 Cor. iii, where Paul shows that other foundation can no man lay than that which is laid; and Paul said, they in the wilderness drank of that *rock* that followed them, and that *rock* was Christ; with other passages. "So friend, (said I) we must see the burden which *my* rock will bear, and that which *your* rock will bear; for if Peter is the rock which Christ built his church upon, that rock must bear all the sins that is laid on it. So in the very night that the Lord was betrayed, when the great load was laid on him, the sweat was as drops of blood falling to the ground. What was your rock doing then? Why, sleeping.—So there was a shipwreck made of the church built on Peter at the first trial. Next, when Jesus was buffeted, scourged, and crowned with thorns, what was your rock doing? Why, he was cursing and swearing that he never knew him. But Peter, who was a lively stone in the building, though not the rock, after he was converted, does not leave us ignorant; for in the second chapter of his first epistle, he shows you plainly that Jesus to *you* is a stone of stumbling and a rock of offence, for you plainly stumble at the *word*."

I said a great deal to them, but was myself surprised to find most of them, after the first onset, to be as meek as lambs; they listened, not making the smallest contradiction, nor appearing to have any doubt; and we parted as friendly and thankful as brothers."

THE DYING CHRISTIAN NEGRO.

The Rev. Mr. Burchell, Missionary at Montego Bay, Jamaica, in a letter of April 22, 1828, gives the following brief narrative of the last moments of an African Christian.—Such instances cannot but delight the heart of every friend to Missions to the Heathen.

Mr. Burchell states, that this African, upon his dying bed, called his family around him, and thus addressed them: 'Me children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him, me now beg you for the last time.—You see me dying, me willing to live, but me no wish to live: me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead.' On being asked what made him happy in the prospect of death, he replied, 'Christ die for poor Neger? Me love him, me feel him near, me feel him mine, dat make me happy, O Lord, take poor neger home.' His affectionate address has been blest to one of his children, a wild wicked son, but now a humble inquirer after salvation.

Maxim.—He who ventures into temptations which have proved the ruin of his friends or neighbours, is like a pilot who runs his ship against a rock when he sees the fragments of former wrecks floating on every side.

Poetry.

From the Boston Recorder.

"BEAR YE ONE ANOTHER'S BURDENS."

My load was heavy, and the toil
Of carrying it along the rugged ways,
Up weary hills and over the broad plains,
All day beneath the scorching sun-beams
Nearly overcame me.
My companion fainted. Then I nerved myself
And looked to Heaven for strength, and said,
Cheer up my friend. Why here's a shoulder,
Lay thy burden on.

I bore his burden, and the while
Encouraged him, that every step
Was surely leading us towards home.
And in my care for him, I quite forgot
Myself; and it was strange to see
The lightness of that foot
Which but just now was lingering,
Worn out with wanderings long.

Ah! the kind feelings of the heart
Do lighten all our troubles. And he
Who doth impart his store, whether it be
Of strength or courage, or of aught beside,
Shall find himself tenfold repaid.

"Bear one another's burdens."
My mind was dark, I saw no spot
In the wide universe where I might rest.
Hope for eternity was none.

The time had been when I could trust
In the blest word which speaks
Of mystery that shall be revealed,
Of day dawn which shall rise
On the benighted. All was gone.
Utter despair was in my heart.
I could not ask to live, or not to live.

"Alas!" said one, "'tis a sad thing to be
A mortal and have no prop whereon to lean."
Why friend, how now, said I!
No hope? no rest? nothing to lean upon?
Where is the gospel blessed news of life,
In which thou didst rejoice?
Trust thou in God, for thou shalt yet
Praise him among the living;
And while I spoke the sun of Righteousness
In the full blaze of His benignity
Rose on my soul.

"Bear one another's burdens."
He that watereth shall himself receive
From that pure fountain which fails not.
But ever is a well of water springing up
To endless life.

"Bear one another's burdens;"
Thou, O Blessed One, who camest into this world
Of sorrows, thou hadst many a burden
Laid upon thee. Yet not thine own.
But touched with deep compassion
For the sons of men, thou didst consent
To be thus poor that we, through thine affliction,
Might be rich. Yes, thou didst own
It well became thee, Jesus, to be tempted
Like as we are, fitted thus to feel
More deeply for our sorrows.
And thou didst leave the memory
Of thy all-spotless character, that we
Might follow in the same bright path.
Oh! let us bear each other's burdens
Keeping thus the law of Christ.

G. E. A.

MISCELLANY.

RIGHTS OF CONSCIENCE

There is a strange way of talking, as if the *rights of conscience* pertained only to Sabbath breakers, profane persons, and drunkards. So far is this carried, that persons unpolluted with these vices cannot express their dislike of them, nor even their intention to abstain from them, without exciting the cry, that the *rights of conscience* are invaded. But, as we humbly conceive, a moral and religious man may have a conscience; and his rights in this respect may be as well worth regarding, as another man's. As matters now stand, some persons at least, connected with the Post Office department, are compelled by law to violate their consciences by breaking the Sabbath, or retire from their post. Some, we know, have chosen the latter alternative. *Are laws expedient, which exclude all such men from an employment where integrity and faithfulness are peculiarly requisite?*

All persons employed about the mail, are hired and paid by the nation. Every freeman is holden by law to pay his part of the expense. The consciences of many forbid them to hire men to labor on the Sabbath. May they not even ask that their money may cease to be expended in what *their* consciences condemn, without being accused of abridging the rights of conscience in others?

Finally, should the transportation of mails on the Sabbath be stopped by law, whose conscience would be violated! In other words, are there any, whose consciences would *require* it of them as a duty, even if the laws of the country did not require it, to be employed about the mail on the Sabbath?

Vermont Chronicle.

From the Western Intelligencer.

THE DIFFERENCE THAT WHISKEY MAKES.

Mr. Editor,—Sixteen years ago I knew a man belonging to a township in this County He was in the prime of life, healthy, vigorous, industrious, a good calculator and efficient in business. He was the owner of more than a hundred acres of good land, on which was a large improvement for those days, a framed barn of the usual size, and a log house. He became an habitual drinker of whiskey. His farm-house went into the possession of the merchant who furnished him with the poison. He is reduced to poverty; his constitution is destroyed, and he has left his family to suffer with want, or be relieved by the hand of charity.

A number of other men in the same place, who were in no better circumstances sixteen years ago, are now worth from $2,000 to $6,000 each, after having contributed from $100 to $500 a piece for the erection of a meeting house, school-houses, &c. Their children, too, are furnished with common schools, supplied with wholesome food, and provided with clothing to appear decent, not only at school, but also at the house of God on the Sabbath, whither they are led by the precept and example of their parents. The parents are most of them yet in the enjoyment of vigorous health, and have the delightful prospect of seeing their children rise up to call them blessed as they pass down the hill of life.

Young men avoid ardent spirits, as you value property, health, reputation, or life itself. Retailers of ardent spirits, beware, lest the curse of starving and shivering families, and through them the curse of the Almighty, come upon you and your families.

No Fiction.

EXAMPLE FOR LADIES.

The following constitution, (says a correspondent of the Western Intelligencer) has been signed by a number of respectable ladies in ——— It is hoped that many of our female readers will adopt the same course. They might thus avoid the dreadful calamity of being chained to drunken husbands themselves.

"We the subscribers have witnessed and heard of many cases of misery and ruin, in consequence of the free use of ardent spirits; and desirous to prevent if possible so great evils; therefore resolved, 1st. we will holy abstain from the use of ardent spirits on all occasions except when prescribed by a temperate physician.—2. We will discountenance all addresses in any of the male sex, with a view of matrimony, if they shall be known to drink ardent spirits, either periodically or on any public occasion —3rdly, we as mothers, daughters, and sisters, will use our influence to prevent the connexion of our friends, with a man who shall habitually drink any kind of ardent spirits."

Liberality.—The Connecticut Observer says that Mr. John Bartlett of New Ipswich, N. H and late a member of Bowdoin College, Me. who died at Trenton, N J. on the 23rd of Oct. last, bequeathed almost the whole of his partimony to benevolent societies. --viz.

To the Am.	Education Soc.	$1000
	Home Miss.	500
	Bible	500
	Colonization	500
	Sunday Scoool Union	100
	Bible Class Union	100

A New Bank.—It is said that on opening the stomach of a barber of Modena, who recently cut his throat, there were found there deposited for safe keeping sixty-nine Venetian sequins, seventy-two imperial ducats, eighteen half roubles of Parma, two louis, three half sovereigns, and a quarter rouble; more specie than some of the Banks in this country could produce if their vaults were opened

Good Laws.—A bill disqualifying from office, any person who fights a duel in that state, or elsewhere, has passed the Legislature of Georgia.

A bill has also passed for the punishment of free persons of colour, convicted of inveigling negro slaves, and provides that they shall be confined in the penitentiary for a term of not less than 15 years.

MERCY.

Mercy is like the rainbow: we must never look for it after night. It shines not in the other world. If we refuse mercy here, we must have justice to eternity —*La Bas' Sermons.*

A DISCUSSION OF
CHRISTIAN BAPTISM,
AS TO ITS SUBJECTS, ITS MODE, ITS HISTORY, AND ITS EFFECTS ON CIVIL AND RELIGIOUS SOCIETY, &c. &c. &c.
BY Rev. W. L. M'CALLA,
Pastor of the 8th Presbyterian Church, Philadelphia, and author of "A discussion of Universalism."

THE first vol. of this work is now before the public. The subjects discussed in it are presented with remarkable *clearness* and *precision*. The author evinces an intimate and extensive acquaintance with the Hebrew and Greek languages, and an unbounded knowledge of the various publications on both sides of the controversy. He has displayed much research and learning—and it is believed that an enlightened and impartial public, will pronounce this work *masterly, unanswerable* and *conclusive*.—The author has placed Mr. Alexander Campbell, and his recent *translation of the New Testament*, by the *clearest evidence*, in very unenviable circumstances. I would recommend this work to all persons, and especially to those who are inquiring after truth.—It may be had at Mr. Skillman's Bookstore, Lexington.

N. H. HALL.

PROSPECTUS
For publishing immediately, a new and improved collection of Vocal Music,
THE COLUMBIAN HARMONY,
Or Pilgrim's Musical Companion.

By B. Shaw, and C. H. Spilman. Danville, Ky.

THE Compilers have for a long time been collecting materials for this work. They have spared no pains to render its rudimental part complete. In the choice of tunes they have endeavored to consult the best public taste. The work is in two parts; the first consisting of plain and substantial tunes, particularly adapted to the public worship of God. The second containing an extensive collection of more lengthy tunes, Odes and Anthems, suitable for Singing-Schools, Societies and Concerts. The Book will contain 150 pages, printed on good paper and well bound. It will be afforded to subscribers, for one dollar per copy, payable on delivery.

RECOMMENDATIONS.

I have examined the above work in M. S. with some attention, and am of opinion that is not only well adapted to the wants of the Church in her public worship, but also in the elementary arrangement, as well as the selection of tunes; it will afford considerable facility and gratification to both the teacher and the learner. I do therefore freely recommend it to the lovers and patrons of sacred music as a useful and popular work, worthy of their attention and patronage.

THOMAS CLELAND.
New-Providence, Jan 8th, 1829

In reference to this work, as far as my knowledge extends, I very cordially unite in the above recommendation.

GIDEON BLACKBURN,
President of Centre College, Dan. Ky.

☞ Any persons who will transcribe a copy of the above Prospectus and exert themselves in obtaining subscribers, and forward a list of them to M. G. Youce, Danville, Ky. by the 1st of April, will be duly compensated.